

SATURDAY, SEPTEMBER 22, 1877. [CONFIDENTIAL.]

SELECTIONS

FROM THE

VERNA CULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

ODH, AND CENTRAL PROVINCES,

Received up to 15th September, 1877.

(POLITICAL.)

GENERAL.

The *Mashr-i-Qaisar* of the 9th September says that the English Government at first looked upon its Indian empire as a dependency of no great importance. But when the Government saw that it had gradually attained to supreme power in India, that the native chiefs were loyally attached to it, but had become weak through their luxurious habits, and, therefore, stood in need of the care and protection of a supreme power, it took them under its care. To give significance to this fact, Her Majesty has assumed the title of Empress of India. The native chiefs have willingly and loyally placed themselves under the fostering care of the British crown, and we expect good results from this circumstance. The English Government is now the sincere well-wisher of the native chiefs, and they are the loyal feudatories of the Government.

Now that the Government has pledged itself to improve the condition of its native subjects, we take the liberty to point out certain measures which are calculated to improve their condition. The spread of education and enlightenment has become general among the people through the Government.

schools and colleges (and that the Government itself believes in the existence of this state of things is evident from the circumstance that reductions have already commenced to be made in the education department). If so, why does not the Government grant its native subjects equal rights and privileges with its British subjects? Why does it not establish a Parliament in India? Just as the Supreme Government confers favours upon the native chiefs, they should in their turn, confer favours upon their own subjects. They should also try to imitate the mode of administration of the Government of India.

Circulation,
220 copies.

The *Safir-i-Hindustan* of the 8th September publishes an article, communicated by a correspondent on the amalgamation of the North-Western Provinces and Oudh. The substance of the article may be given in a few sentences as follows:—The Government has displeased the people of Oudh by effecting the administrative union of the North-Western Provinces and Oudh. It has granted full liberty to its subjects to criticize all its acts and proceedings. But it is to be regretted that this liberty has not been tolerated in connection with this particular measure. Lord Lytton emphatically stated at the late darbar in Lucknow that any public servant, covenanted or uncovenanted, who expressed his opinion against the union of Oudh with the North-Western Provinces, would incur the displeasure of the Government. Sir George Couper won over some time-servers to his side by conferring favours upon them, so that no one might have the boldness to protest against the amalgamation. A salute of nine guns has been granted to the Maharaja of Balrampur, one or two villages have been given to Raja Jagmohan Singh, the taluqdar of Chandapur, and Rana Shankar Bakhsh, the taluqdar of Bareilly. These gentlemen cannot be expected to sympathize with the people of Oudh. The enforcement of economy in the administration of the province is declared to be one of the chief arguments in support of the amalgamation of Oudh with the North-Western Provinces. But where was the necessity

of doing this? The income of the province already exceeds the cost of its administration. We were promised at first that the total income of Oudh would be devoted to that province, but what is now going to happen? The income of Oudh would be spent on the construction of roads in Allahabad or the establishment of an hospital at Anupshahar. The English condemn the Russians as ignorant, semi-barbarous, and violators of treaties, while they themselves are not ashamed to break the smallest promise. When the people of Oudh saw that the autonomy of Oudh was doomed, they prayed that at all events Lucknow should be made the seat of Government, but in vain. No one listened to their wailing and crying, no one took their reasonable request into his favourable consideration. In Lucknow there are many princes, nawabs, taluqdars, and rāises; but in Allahabad there are very few rāises. The writer then quotes the remarks made by *The Friend of India* in which Sir George Couper is charged with rejecting the address drawn up by the rāises of Oudh protesting against the amalgamation, and with compelling them to affix their signatures to another memorial which expressed their satisfaction with the amalgamation. This kind of honesty makes our hair stand on end. That a high officer like the Lieutenant-Governor and his Secretaries should compel persons to affix their signatures to a memorial which they do not approve, is monstrous. Those newspapers which out of flattery extol this act of Sir George Couper should be ashamed of themselves. A European gentleman of high official position might have been supposed incapable of committing such a mean action. We regret to reflect how, if this be true, can Sir George Couper, or Major Erskine, or any other officer, who has committed this flagrant mistake, have the boldness to appear before God on the day of judgment?

TURKEY.

The *Panjab-i-Akhabâr* of the 8th September, referring to the fact that the reports respecting the Russian atrocities.

war, published by the Russian official

Circulation,
325 copies.

despatches, have often turned out to be utterly false, says that the Czar, who styles himself the patron of the Christians, and defender of the faith, should assume the title of king of liars.

Adverting to the oppressions of the Russian rule, and the treacherous conduct of the Russian power towards the Poles, the editor says that Lord Derby has observed that the Russians may or may not be great proficient in the art of war, but that it is known for certainty that they acquired their past conquests by treachery. His Lordship goes on to say that the speech delivered by the Czar at the commencement of the war is full of tenderness and mercy. (would that the Russians exercised that tenderness and mercy in the Balkan districts); and that every one would be glad to hear that the Czar had undertaken the war with the avowed object of establishing peace and tranquillity in the country, but that unfortunately the good faith of his words is belied by his recent acts. His Lordship also speaks of the cruelties of the Russians. This shows that those men, who love justice and fear God, do not altogether refrain from expressly denouncing the treachery, deceit, and barbarous cruelties of the Russians. But, on the other hand, there are men who wilfully persist in alleging that the Russians have perpetrated no atrocities. It appears from the telegraphic news of the 27th August last that Colonel Wellesley has denied the perpetration of any cruelties by the Russians in Bulgaria. His report is a flagrant falsehood. It is a matter of deep regret that he attempts to throw dust upon the barbarous and horrible cruelties of the Russians to which every inch of Bulgarian ground bears testimony, and which are further borne out by the joint report of no less than twenty correspondents of English newspapers. But, as Colonel Wellesley remained at Bucharest and never crossed the Danube to enquire into the matter, it is manifest that all his information on the subject was derived through the king of liars or the subordinates of the latter. It is still more wonderful that Mr. Layard, the English envoy

at Constantinople, who formerly on several occasions reported the commission of cruel acts by the Russians, has been intimidated by some English newspapers into stating that men have led the Sublime Porte to imagine that the Czar wishes to destroy the cities and towns inhabited by Mahomedans, although the Czar has issued a proclamation to the inhabitants of Bulgaria, specially the Musalmans, assuring them that they will not be plundered or killed. Hence it is evident that Mr. Layard wishes to conceal the atrocities committed by the Russians. It is a matter of deep regret that sentiments of injustice and bigotry are becoming very common among Englishmen. We had hitherto admired the English nation for its excellent qualities, especially for its justice, truthfulness and freedom, from religious jealousy or enmity. Looking at the reports of Colonel Wellesly and Mr. Layard, one will not hesitate to say that English civilization and philanthropy or humanity either consist in empty professions alone, or that these words mean quite the opposite thing in dealing with a people of a different race and religion. In other words, it is legal to ruin and kill innocent men belonging to a different nation or professing a different creed, to dishonour their women and murder their children. If these acts of the Russians cannot be called barbarous and cruel, it may be said that Englishmen and women suffered no cruelty at the hands of the Afghans, that Akbar Khan committed no cruel and inhuman act, that the Black Hole affair was not hateful, and that Siraj-ud-daula did no wrong; but no, these acts will be considered cruel and inhuman, because they were done to a European people.

The *Nur-ul-Anwar* of the 19th September publishes the rules, which Muhammad Badi-uz-Zaman, an inhabitant of Bangalore, has issued for the information and guidance of the Indian Musalman volunteers* who wish to go to Turkey to aid the Sultan.

Circulation,
380 copies.

* *Muhajran*: literally, those who quit or (abandon their native country).

Muhammad Badi-uz-zaman states that some time ago he published a circular notice, printed at the *Bekar-ul-Islam Press*, Bangalore, pointing out the virtues or benefits of *hijrat* and of rendering support to Islam. But as many Musalmans have readily responded to the call and are ready to start to the aid of the Sultan, it is advisable to publish certain necessary rules and regulations which were omitted in the circular notice. Men belonging to the following classes of the Musalman community will be eligible, such as the learned the preachers, the huffāz (those who have the whole Quran by heart), physicians, surgeons, and strong and stout men.

Circulation,
700 copies.

The *Oudh Akhbār* of the 11th September states that the 18th Regiment of the Bengal Native Cavalry has contributed Rs. 500 for the aid of the Turkish wounded and widows. A list containing the names of the donors, along with the amount contributed by each is also published.

NATIVE STATES.

Circulation,
95 copies.

The *Koh-i-Nūr* of the 8th September agrees with its contemporary the *Tohfa-i-Kashmir* in condemning the appointment of master Ram Chander, as the teacher to the young Maharaja of Patiala. He was also teacher to the late Maharaja. The evil effects which his tuition produced upon the late Maharaja are known to the whole world. If the present Maharaja is also intended to receive the same kind of instruction, the reign of the council of regency will undoubtedly last long in Patiala. It would have been much better if he had been placed under the tuition of a well-educated Sikh; or at all events Rái Jaswant Rái who is already at Patiala, or master Khuda Bakhsh should have been appointed his teacher.

Hijrat.—Separation or departure from one's country and friends.

The *Lytton Gazette* of the 7th September states on the authority of its correspondent that the Maharaja of Nabha has prohibited tobacco smoking in his State under heavy penalty, on the ground that the Sikh religion forbids the use of tobacco. The prohibition of smoking must be a source of great inconvenience to the people.

Circulation,
200 copies.

GENERAL ADMINISTRATION

The *Aligarh Institute Gazette* of the 8th September says that the natives of India tremble at the very mention of the word "tax." The imposition of a famine tax.

Circulation,
343 copies.

They are ignorant of the great truth of administration, that as a country makes progress in civilization the number of taxes, which the people are called upon to pay, necessarily increases. In a country in which the institution of municipal committees does not exist, and no sanitary arrangements are made to preserve the public health, there is no need of levying the octroi duties, and so forth.

Lord Lytton's visit to the famine districts in such a hot season, in utter disregard of his health and convenience, is worthy of high praise. But with all his earnestness and pains he would have deserved little praise if he had neglected to adopt vigorous political measures to encounter the calamity. But we are glad to notice that he contemplates the imposition of a tax to meet the famine charges. Undoubtedly in levying a famine tax he will do nothing more than what is required from a civilized Government. The most difficult task in connection with the imposition of a famine tax in India is to determine the way in which that tax should be levied. At the same time the people should be assured that it is solely intended to meet the expenditure incurred in neutralizing the effects of the famine, and that it will last only so long as the amount of expenditure is not realized.

When the income-tax was levied, the people strongly disliked it, and the administrators also were more inclined to

abolish than to continue it. To abolish the income-tax altogether is undoubtedly a very bad policy. In ordinary times of peace and prosperity the income-tax should be levied upon those classes of the community which pay no kind of tax in return of the peace and security they enjoy under the Government. The proceeds of the tax should be allowed to accumulate as a reserve fund to meet such extraordinary demands as Lord Lytton has now to meet. In times of distress the tax should be extended to some other classes of the people also, as may be thought fit, if it be found necessary to do so. But the abolition of the income-tax altogether is an improper or rather an unjust measure.

A correspondent of the *Mashr-i-Qaiaar* of the 9th September says that the natives of India are well persuaded that rules, however good, may be made by Her Majesty, the Secretary of State or the Viceroy, for the appointment of natives to high offices, but those rules will never have effect. If an unfortunate native happens to be appointed to a high post, it will be very difficult for him to retain it. Many Fullers will arise to kill him, and doctors will be ready to save them from punishment. The efficacy of the plea of a diseased spleen may be safely relied upon.

An English newspaper observes that even a poor European does not look upon a native as his equal. Natives are truly unlucky beings. But, strange to say, they are still expected to love and support Europeans. They are the well-wishers of the Government; in fact they are naturally a loyal people. The Government also does not wish to recognise any distinction between Europeans, and natives. But the administrators are bent on sowing the seeds of hatred, as was the case in the time of Aurangzeb. The natives never claim the privilege of equality with those Europeans who do not regard them as their equals. They dread them just as a man who has the least sense in him

dreads a black serpent. In earning their livelihood they have their lives to protect in the same way as a snake keeper or charmer earns his bread defending himself against the attacks of the serpent, and loses his life if in spite of all his care the serpent manages to bite him. The English press has unnecessarily taken the trouble to vomit the poison (i. e., to utter venomous language). They already knew this fact very well. Can they not easily form an idea of the respect in which they are held by Europeans from the treatment they receive at the house of an ordinary European when they go to pay him a visit? Have they not to bear the sword-cuts of *tû* (thou) and *tum* (you) from the hands of Europeans? The editor then, addressing himself to his English contemporary above referred to, asks is this what is meant by justice that there should be darkness at home and light abroad? The Sultan of Turkey, even after he has vanquished his Christian subjects, should be compelled to place them on a footing of equality with the Turks, should confer favours upon them equally with the Turks, should make no distinction between the two classes of his subjects in the matter of high appointments; and yet you are not ashamed to tell our Empress that a European of the lowest rank look upon a native of the highest rank as his equal. The editor then proceeds to observe that the Government is not inclined to tolerate any distinction between Europeans and natives, and expresses a hope that the distinction that exists at present between the two classes of the community will soon come to an end through the laudable exertions of high officials.

The *Rafah-am* of the 8th September, referring to the fact that Negligence of courts of justice of the Commander-in-Chief of the French army has ordered that short-sighted soldiers should use spectacles, says the High Courts in India would do well to introduce the practice in the subordinate courts of justice. The High Court should prescribe some kind of spectacles for the use of those judges and magistrates who have in the broad daylight covered their eyes with a bandage and entrusted

Circulation,
600 copies.

all authority into the hands of the amla ; the necessary consequence of which is that in their courts justice is sold to the highest bidder. The use of these spectacles may have the effect of imparting vision to the eyes of the judges and magistrates, and thus justice be done to the suitor in future. Excuse me for my impertinence. The law should reside in one's own skin not in that of a sheep.

Circulation,
212 copies.

The *Vakil-i-Hindustan* of the 7th September, referring to the despotic rule of the case in which the Deputy Commissioner of Jhelum refused to allow a pleader to appear on behalf of two accused persons under trial in his court, and in which his judgment was quashed by the Chief Court in accordance with the provisions of section 186 of the Criminal Procedure Code (*vide* the Panjab Record for July, 1877, page 23 "criminal judgments"), says that there are many officers in the Panjab who are as well versed in the law as the Deputy Commissioner of Jhelum. Is it not a matter of wonder and regret that a man who does not know even section 186 of the Criminal Procedure Code should be appointed a Deputy Commissioner? Can an officer who is not acquainted with such preliminary things be placed in the sole charge of a district? Can he be expected to exercise a satisfactory check upon the subordinate courts? These magistrates are not magistrates but petty kings or despots who exercise absolute authority in their districts. It is also the wish of the Government that these kings should possess unlimited powers. The whole Criminal Procedure Code from the beginning to the end is based on this very supposition. Who is to look after the proceedings of these petty kings? 

Circulation,
175 copies.

The *Vrit Dhara* of the 10th September says that in 1874 Captain Bathesy was appointed to re-organise the Indian Marine Department and to enforce economy. In 1876 he submitted his report to the Bombay Government

Dismissal of native
servants of the Indian
Marine Department

showing a saving of Rs. 5,000 a month. He has retained his whole establishment and left the pay of high officers intact; only native servants, carpenters and artisans, have been dismissed from the service. It will go very hard with these unfortunate natives who have been thrown out of employ at this time of distress.

FAMINE.

Circulation,
130 copies.

The *Urdu Akhbār* (published in Marathi at Akola) of the 8th September says that His Excellency the Viceroy is visiting the famine districts. But will he soon return from his tour or long continue to enjoy feasts? It remains to be seen what beneficial effects his visit will produce. As soon as he set foot on the Indian shore, quarrels broke out on the frontier, and the Amir of Cabul began to bear ill-will towards the Government. Several other unpleasant things in connection with political affairs have taken place during his tenure of office. The Viceroy did not think fit to leave his pleasant Simla retreat until the famine had reached a crisis. Once a famine occurred in Orissa and also in Bengal, but the then Governor-General did not care what it cost to alleviate the distress of the people. But this time the distress is very intense, and the inhabitants of two large presidencies die for want of food; still our Government has but recently directed its attention to the calamity. The editor then, referring to the minute recorded by the Viceroy regarding the future management of the famine in Madras, says that the personal visit of the Viceroy to the suffering districts, accomplished with so much labour, has been followed with no noteworthy results. All what he has accomplished during his long journey is that he engaged in a "conference" play at Poona, and prepared his minute on the Madras famine, as if it were a piece of fine needle-work. His Excellency has observed that no man will be allowed to die of starvation.

But does it look well in him to make such a remark? Is it possible to count the numbers of men who have already died of hunger? In the Madras presidency alone the mortality during the last seven months amounts to 500,000 men. We hope that the Viceroy will not be deterred by any considerations of money from carrying out the provisions of his own minute. It is the imperative duty of a Government to save the lives of its subjects. To say that no man will be allowed to perish from hunger resembles the speech of the elephant that he will kill no animals, while crushing myriads of insects to death at every step. Our Viceroy says that no man will be allowed to die of starvation, but what weight can this assertion carry with it seeing that numbers of men are daily starved to death?

EDUCATION.

Circulation,
212 copies.

The *Vakil-i-Hindustan* of the 7th September, referring to the rejection of the memorial of the inhabitants of Delhi praying for the continuance of the Delhi College, says that the reasons urged by the Lieutenant-Governor of the Panjab in refutation of the memorial are entirely false. The Lieutenant-Governor lays a great stress on the fact that the Principal and the Professors of the Delhi College assisted in drawing up the memorial, and says that this circumstance detracts from the value of the memorial. If the Principal and the Professors of the college assisted in drawing up the memorial, does it follow from this that the inhabitants of Delhi were not displeased with the abolition of the college? The real cause of the abolition of the college is something different from those trumped up reasons which have been made public. The Hon'ble Mr. Egerton was oppsed to the abolition of the college when he was Financial Commissioner; but he has become the enemy of the college since he has been appointed the Lieutenant-Governor.

LOCAL AND MISCELLANEOUS.

A correspondent of the *Safir-i-Hindustan* of the 8th September says that if any one wishes to learn the habit of speaking false, he must learn it from Russia. He must learn *that thing* from the Bashi Bazouks. How a man can imprison his own son, and how a man can extort money from others, he must learn from the Amir of Cabul. He must learn the habit of squandering money from Sir Salar Jang who has lately returned from his journey to England. He must learn from the English how to seize a country under the veil of civilization. He must learn from Sir George Couper how to amalgamate one province with another.

Circulation,
220 copies.

The *Oudh Akhbôr* of the 15th September referring to the late grain riots at Delhi, urges the advisability of fixing grain rates. The exportation of grain should be altogether stopped, and an appeal should be made to public charity for the relief of the poor.

Circulation,
700 copies.

(Several newspapers have drawn attention to the abnormal rise of prices in upper India and to the consequent distress of the poor classes of the community.)

The *Matla-i-Nûr* of the 11th September, on the authority of its Lucknow correspondent, states that in the Fyzabad train which arrived at Lucknow at 9 A.M. on the 28th August, one woman and eight men were found wounded. It was found out on enquiry that a European soldier wounded these passengers after the train had proceeded one station from Fyzabad, and made his escape by jumping out of the carriage.

Circulation,
50 copies.

The *Oudh Punch* of the 11th September publishes an article contributed by its Allahabad correspondent. The article is written in the form of an allegorical tale. The substance of the story is as follows:—To spread civilization is not the mission of Europeans alone. Every man who can, has the right to essay

Circulation,
230 copies.

it. I thought it therefore meet, since I had mastered the new sciences and acquired civilization to go forth also myself and instruct the people of other countries. So I took a few friends with me, and set out in my ship of courage on the sea of praise. On my way I fell in with many cities, but I wondered greatly to find that the people of all those cities were already civilized. Wherever I went, the people said that they did not need my help, and that I might go elsewhere in quest of my object. At last I reached a village hard by the sea coast. The land was very fertile and the men rich and happy. The master of the village gave me hearty greeting, and I was of good cheer to find that here I had scope for the discharging myself of my duty. The dwellers of this place, like a barbarous folk, deemed their world to have been made in the fashion of a flattened square and never to move from its site, and the sky thereof to be a solid body, and to circle round the earth. And they had a fear too of fate, which is destiny. The owner of the village took revenues of Rs. 4,000 from the villagers, which he spent on the observance of antique rites and ceremonies. In kindness to him and with honest intent I ousted him from his lands, and taking Rs. 3,000 for my own charges, I made over to him Rs. 600 for himself and set apart Rs. 40 for the instructing of the people in the new sciences. He, being but an ignorant fellow, was wroth with me for my action, and far from being thankful made war upon me. By help of my companions and our better equipment I was enabled without much ado to overpower him. Thereupon he had resort to a plaint against me in the civil court of Europábád, from the issue of which suit the manner of favour which befell my honesty of purpose and zeal for the betterment of the world, is discernible to all men. For the aforesaid plaint ran in this wise:—Be it known to the court that a fierce beast, in the shape of an ape, has come from the shores of the green* sea and by main force has

* Baheri Akhzar: literally, the green sea. The term is also applied to the Indian Ocean.

possessed himself of our lands. Whereby having brought us to grievous straits, he lives in ease and comfort on the income of our estates, while he fables that he has come to teach us civilization. I did verily believe that the judge would be versed in the modes by which the civilizing arts are mostly taught to ruder nations and doubted not that he would straightway dismiss the plaint. But his judgment showed him to be ignorant of the *principia* of civilization. For he chided me for having gotten possession of the lands of the complainant, and affirmed that in place of bettering the state of the aforesaid, I had been bent on the betterment of my own. And he told me withal, that though I was free to teach civilization, and even to receive wage in requital of my labour, the law by no means allowed me to compass the usurpation of the complainant's estates. In such terms he gave judgment for the latter.

Thereon I made application and appeal to the higher courts but to no purpose. For though they admitted the justice of my doctrines, they affirmed that it was lawful to Europeans alone to put them into practice. True, it was not forbidden to Asiatics to teach civilization to others, yet the law allowed them not to benefit themselves thereby. Thus, it will be apparent that I was put to a great loss by misconception of the law. Notwithstanding this I comfort myself with the thought that my proceedings were founded on good motives.

The *Rahbar-i-Hind* of the 8th September devotes a long article extending over thirteen columns to illustrate the character of the native press.

Circulation,
450 copies.

The tone of the native press. It would be simply preposterous to deny that the native press is still in a bad state. But at the same time it cannot be alleged that all its proceedings are based on evil motives. That men of education and ability have not yet taken to the press as a profession is not the only defect of the native press, but the editors of vernacular newspapers have also no fixed principle of action. The present unsatisfactory state of the

native press should excite our pity and not anger. Our English contemporaries treat us as an enemy and not as a friend. They do not sympathize with us in our weakness and assist us with their advice. But on the contrary, they raise a wild clamour twice or thrice every year charging natives in general and native journalists in particular with disloyalty and condemning the native press as being seditious in its tone. The Government has very kindly granted freedom to the native press, but some of its officers do not like to see the unfortunate natives enjoy this invaluable blessing. They impute their weaknesses to wickedness and errors to disloyalty. If unprejudiced and liberal minded Englishmen at home had not advocated our cause, we would have been deprived of the liberty of the press more than a year ago. The editor then quotes the remarks made by the Lieutenant-Governor of Bengal about the general tone and character of the native press at the late darbar held by him on the 14th August last. In criticising the remarks of the Lieutenant-Governor, the editor observes that His Honour's speech reflects the sentiments which have generally been expressed about the native press for the last two or three years. Englishmen habitually yield to the influence of national thoughts and feelings. They are not indifferent in this matter like the natives. If one of them gives vent to any thought the others also readily join him. The natives were long charged with disaffection and disloyalty under the name of Wahabism. The vernacular newspapers are now believed to represent all the faults and vices of natives. If our newspapers really publish seditious articles, the Government should publicly explain this fact, and point out what thoughts are considered good and what thoughts seditious. Probably European officers regard the ventilating of the following grievances as emanating from disloyalty:—

(1) The exclusion of natives from the higher ranks of the public service.

(2) The Government does not favour the commerce and industries of India as it does those of England.

(3) The Government does not utilise our services in enacting laws and regulations for the country. Our co-operation in legislating would prevent the laws from interfering with our customs and manners.

(4) English officers are too unconciliating, and do not behave towards respectable natives with civility.

(5) Occasional partiality shown towards Englishmen by the courts of justice.

The native press has been ventilating the above grievances for the last few years, and it is one of its main duties to do so. We are under the just rule of the English Government, and therefore we have perfect liberty to speak out the truth and try to promote the good of our country. The opinion expressed by the Lieutenant-Governor of Bengal cannot carry much weight, because he may have only occasionally read one or two native papers, and he may know the others only through the short extracts published by the Government Reporter. The strongest language ever used by a native journalist falls into insignificance compared to the language generally used by English journalists. The Lieutenant-Governor's assertion that the native press does not represent the feelings and sentiments of the native community in general is quite unfounded. The opinions expressed by the respectable native papers on any subjects, especially those subjects which concern the rights and privileges of natives, fully agree with those of the general public. After making a few more remarks in the same strain, the editor brings the article to a close with the remark that it is the sincere wish of the native journalists that the English Government should last long in India, and that therefore any faults they see in the administration they at once bring to the notice of the Government in order that they may be remedied.]

LIST OF PAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE.
1	Agra Akhbār ...	Agra	Urdū	Weekly	Sept. 7th, 1877.
2	Akhabār-i-'Alam	Meerut	Ditto	Ditto	June 23rd, 1st & 8th
3	Akhabār-i-'Am ...	Lahore	Ditto	Ditto	Sept., 12th, 1877.
4	Akhabār-i-Tamannai	Lucknow	Ditto	Tri-monthly	" 16th "
5	Akmal-ul-Akhabār	Delhi	Ditto	Weekly	" 9th "
6	Aligarh Institute Gazette	Aligarh	Urdū-English	Bi-weekly	" 8th & 11th 1877.
7	Allahabad Akhbār	Allahabad	Urdū	Daily	Sept. 10th to 15th, 1877.
8	Anjuman-i-Hind	Lucknow	Ditto	Weekly	Sept. 8th, 1877.
9	Anjuman-i-Panjāb	Lahore	Ditto	Ditto	" 7th "
10	Anwar-ul-Akhabār	Lucknow	Ditto	Tri-monthly	" 10th "
11	Ashraf-ul-Akhabār	Delhi	Ditto	Ditto	" 11th "
12	Benares Akhbār	Benares	Hindī	Weekly	" 6th "
13	Dabdaba-i-Sikandari	Rampur	Urdū	Ditto	" 10th "
14	Gwalior Gazette	Gwalior	Hindī-Urdū	Ditto	" 2nd & 9th "
15	Jaipur Akhbār (Rajputana)	Jaipur	Urdū	Ditto	" 7th "
16	Jawahar Tār	Meerut	Ditto	Ditto	" 8th "
17	Kārnamah	Lucknow	Ditto	Ditto	" 10th "
18	Kaukab-i-Hind ...	Ditto	Ditto	Bi-monthly	" 12th "
19	Kavi Vachan Sudha	Benares	Hindī-English	Weekly	" 10th "
20	Khair Khwah-i-Alam	Delhi	Urdū	Ditto	" 11th "
21	Khair Khwah-i-Hind	Ditto	Ditto	Ditto	" 8th "
22	Khair Khwah Panjab	Gujranwālā	Ditto	Bi-monthly	" 8th & 12th "
23	Koh-i-Nūr	Lahore	Ditto	Bi-weekly	" "

24	<i>Lawh-i-Mahfuz</i>	...	...	...	Moradabad	...	Ditto	Weekly	...	4th	"
25	<i>Lawrence Gazette</i>	...	...	...	Meerut	...	Ditto	Ditto	...	11th	"
26	<i>Lytton Gazette</i>	...	...	...	Delhi	...	Ditto	Bi-monthly	...	7th	"
27	<i>Milwad Akhbār</i>	...	...	...	Indore	...	Marahiti	Weekly	...	5th	"
28	<i>Marwar Gazette</i>	...	...	...	Jodhpur	...	Hindī-Urdū	Ditto	...	10th	"
29	<i>Maskir-i-Qaisar</i>	...	...	...	Lucknow	...	Urdū	Ditto	...	9th	"
30	<i>Meerut Gazette</i>	...	...	...	Meerut	...	Ditto	Ditto	...	3rd & 10th,	"
									1877.		
31	<i>Mitra Bilas</i>	...	...	...	Lahore	...	Hindī	Ditto	...	10th, 1877.	
32	<i>Musid-i-Hind</i>	...	...	...	Delhi	...	Urdū	Ditto	...	8th	"
33	<i>Muhib-i-Hind</i>	...	...	...	Meerut	...	Ditto	Ditto	...	"	"
34	<i>Mutlai-i-Nūr</i>	...	...	...	Cawnpore	...	Ditto	Ditto	...	11th	"
35	<i>Naiar-i-Azam</i>	...	...	...	Moradabad	...	Ditto	Ditto	...	5th & 12th,	"
									1877.		
36	<i>Najm-ul-Akhhār</i>	...	...	...	Meerut	...	Ditto	Ditto	...	8th, 1877.	
37	<i>Nūr-ul-Anwar</i>	...	...	...	Cawnpore	...	Ditto	Ditto	...	8th & 15th,	"
									1877.		
38	<i>Oudh Akhbār</i>	...	...	...	Lucknow	...	Ditto	Daily	...	10th to 15th,	"
									1877.		
39	<i>Oudh Punch</i>	...	...	...	Ditto	...	Ditto	Weekly	...	11th, 1877.	
40	<i>Panjab-i-Akhhār</i>	...	...	...	Lahore	...	Ditto	Ditto	...	8th	"
41	<i>Patiala Akhbār</i>	...	...	...	Patiala	...	Ditto	Ditto	...	10th	"
42	<i>Qaisar-ul-Akhhār</i>	...	...	...	Allahabad	...	Ditto	Ditto	...	9th	"
43	<i>Rahbar-i-Hind</i>	...	...	...	Lahore	...	Ditto	Bi-weekly	...	8th & 11th,	"
									1877.		
44	<i>Riaz-ul-Akhhār</i>	...	...	...	Khairabad	...	Ditto	Tri-monthly	...	10th, 1877.	
45	<i>Rohilkhand Akhbār</i>	...	...	...	Moradabad	...	Ditto	Weekly	...	8th	"
46	<i>Safir-i-Budhdna</i>	...	...	...	Muzaffarnagar	...	Ditto	Ditto	...	12th	"
47	<i>Safir-i-Hindustān</i>	...	...	...	Amritsar	...	Ditto	Ditto	...	8th	"
48	<i>Saiad-ul-Akhhār</i>	...	...	...	Delhi	...	Hindī-Urdū	Tri-monthly	...	10th	"
49	<i>Shola-i-Tūr</i>	...	...	...	Cawnpore	...	Urdū	Weekly	...	11th	"
50	<i>Tahzib-ul-Ikhlāq</i>	...	...	...	Aligarh	...	Ditto	Monthly	...	For August, 1877.	
51	<i>Tohfah-i-Kāshmir</i>	...	...	...	Srinagar	...	Ditto	Weekly	...	8th, 1877.	
52	<i>Umdat-ul-Akhhār</i>	...	...	...	Fatehgarh	...	Ditto	Ditto	...	13th	"

List of papers examined.—(concluded).

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY OR OTHERWISE.	DATE.
53	Urda Akhbār	Delhi	Urda	Weekly	Sept. 10th, 1877.
54	Urda Akhbār	Akola	Marathi	Ditto	" " " "
55	Urda Akhbār (Akola)	Urda	Urda	Ditto	" " " "
56	Vakil-i-Hindustān	Amritsar	Ditto	Ditto	" " " "
57	Vrit Dhārā	Dhar	Marathi	Ditto	" " " "
58	Urda Akhbār	Delhi	Urda	Weekly	Sept. 10th, 1877.
59	Urda Akhbār	Akola	Marathi	Ditto	" " " "
60	Urda Akhbār	Urda	Urda	Ditto	" " " "
61	Urda Akhbār	Amritsar	Ditto	Ditto	" " " "
62	Urda Akhbār	Dhar	Marathi	Ditto	" " " "
63	Urda Akhbār	Delhi	Urda	Weekly	Sept. 10th, 1877.
64	Urda Akhbār	Akola	Marathi	Ditto	" " " "
65	Urda Akhbār	Urda	Urda	Ditto	" " " "
66	Urda Akhbār	Amritsar	Ditto	Ditto	" " " "
67	Urda Akhbār	Dhar	Marathi	Ditto	" " " "
68	Urda Akhbār	Delhi	Urda	Weekly	Sept. 10th, 1877.
69	Urda Akhbār	Akola	Marathi	Ditto	" " " "
70	Urda Akhbār	Urda	Urda	Ditto	" " " "
71	Urda Akhbār	Amritsar	Ditto	Ditto	" " " "
72	Urda Akhbār	Dhar	Marathi	Ditto	" " " "
73	Urda Akhbār	Delhi	Urda	Weekly	Sept. 10th, 1877.
74	Urda Akhbār	Akola	Marathi	Ditto	" " " "
75	Urda Akhbār	Urda	Urda	Ditto	" " " "
76	Urda Akhbār	Amritsar	Ditto	Ditto	" " " "
77	Urda Akhbār	Dhar	Marathi	Ditto	" " " "
78	Urda Akhbār	Delhi	Urda	Weekly	Sept. 10th, 1877.
79	Urda Akhbār	Akola	Marathi	Ditto	" " " "
80	Urda Akhbār	Urda	Urda	Ditto	" " " "
81	Urda Akhbār	Amritsar	Ditto	Ditto	" " " "
82	Urda Akhbār	Dhar	Marathi	Ditto	" " " "
83	Urda Akhbār	Delhi	Urda	Weekly	Sept. 10th, 1877.
84	Urda Akhbār	Akola	Marathi	Ditto	" " " "
85	Urda Akhbār	Urda	Urda	Ditto	" " " "
86	Urda Akhbār	Amritsar	Ditto	Ditto	" " " "
87	Urda Akhbār	Dhar	Marathi	Ditto	" " " "
88	Urda Akhbār	Delhi	Urda	Weekly	Sept. 10th, 1877.
89	Urda Akhbār	Akola	Marathi	Ditto	" " " "
90	Urda Akhbār	Urda	Urda	Ditto	" " " "
91	Urda Akhbār	Amritsar	Ditto	Ditto	" " " "
92	Urda Akhbār	Dhar	Marathi	Ditto	" " " "
93	Urda Akhbār	Delhi	Urda	Weekly	Sept. 10th, 1877.
94	Urda Akhbār	Akola	Marathi	Ditto	" " " "
95	Urda Akhbār	Urda	Urda	Ditto	" " " "
96	Urda Akhbār	Amritsar	Ditto	Ditto	" " " "
97	Urda Akhbār	Dhar	Marathi	Ditto	" " " "
98	Urda Akhbār	Delhi	Urda	Weekly	Sept. 10th, 1877.
99	Urda Akhbār	Akola	Marathi	Ditto	" " " "
100	Urda Akhbār	Urda	Urda	Ditto	" " " "

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